726 438 484 [431] oranges, guava fruit, mangosteen fruit - together worth about forty or fifty rupees. When he arrived at Pathwe this was distributed among the members of his family, and also some relatives and the phongyis. On one such trip he made Rs. 2700/- which he carried back hidden away in a jar of salt.

494 465 U Myaing never came in to Rangoon purely for a visit. Besides bringing down fish, U Myaing also came to Rangoon before the war to buy some motor parts and accessories such as tyres, tubes, etc. which they could not obtain in Pathwe village or in Pantanaw town. At that period in his life U Myaing used to drive a bus between Pathwe and the village on the bank of the river across from Pathwe. There was a cart track for a road, and they used to carry passengers at a rupee per head. In the rains this cart track became impossible and so they traversed this route only from TA-ZAUNG-BON to KASON months. U Myaing worked on this route for three summers. In the rains they shifted operations to the Maubin Ye Le route, which was a 10 mile journey, and occasionally the 10 mile route from Ye Le to HSE-DAING-

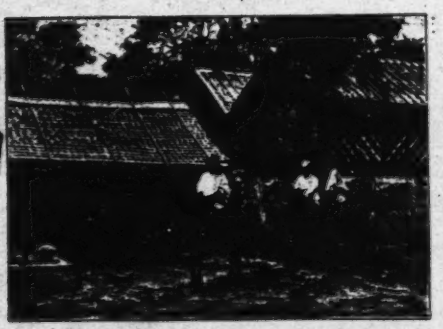
●[491] MAW. He worked at these places for two rainy seasons, from WASO right up till the month of TA-ZAUNG-BON. The bus was owned by his cousin who collected all the earnings for each day. At that time bus drivers were hired at Rs. 45/- a month, plus sweet tea, food, shelter and one packet of cigarettes a day. "In Pathwe all the houses were too large and could accomodate a great many more people than they actually did. This was because each one erected his own building after the example of the other houses in the village. The person who hired the bus driver merely installed him in his home".

[589] This was when U Myaing was 17 or 18 years old. He was not paid anything, but the family was provided with everything they needed - food, clothes, etc. (U Myaing was still unmarried and the family

[582] consisted of two sisters, his mother and himself. (He did not marry

[431] till the age of thirty.) Both U Myaing and Daw Aw Zar estimated that the things they received from the bus owner would have amounted to much more than forty five rupees' worth.

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

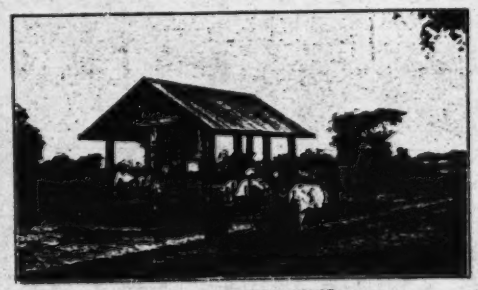


310 BURMAN PONIES.

for heavy wheels and the light spider wheels he uses in pleasure and racing carts. He employs a very long hub to steady the wheel, which is as yet unprovided with turned axles and boxes. *Paddauk* and *pyinkadò* wood are used for hubs, with plain iron bushes at the ends. Teak is used for spokes and felloes. The axle is of imported round bar iron, with plain linch-pins; the end of the wooden axle-bed forms the shoulder. The bar-iron for tyres is likewise imported. Imported springs are coming into use for the light carts. European vehicles built by Chinese are used by well-to-do Burmans in the towns; they exemplify to the natives a novel departure in luxury, in which not splendour but comfort is the standard.

The country roads are merely the tracks made by the carts. As the bullocks travel in the line of the wheels, the road is passable until the ruts are so deep that the axle-bed scrapes the mound in the centre. Then the track is abandoned for one to the right or left. The same thing happens when the road is too heavy or when a tree falls over it. In the rice country the grain is carted across the fields. But in the dry zone a roadway is left between the fences of the fields, as is also the case in the eastern hill-plateaux. A few state roads (*minlan*) following the high ground used to be kept clear, but the only regular road-making was done near to the capital. Cart-tracks do not penetrate the hill districts to any distance.

The Burman pony is small — eleven to thirteen hands — but is said to have the best constitution and the greatest endurance of any breed. In Pegu, with its damp climate, the breed does not flourish so well as in the North. The ponies exported from Pegu are brought down from the



311. WAYSIDE REST-HOUSE.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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●[491]

312. COUNTRY BRIDGE.

Shan hills, where alone breeding is a regular business. The Shan pony is stouter than the Burman, but not so hardy. The Burmans train their ponies to amble at a forced pace by sawing the bit as they urge them on; the ponies' mouths become hard in consequence. Ponies used to be worth twenty to fifty rupees, but now, many times more. Arab stud-horses have recently been introduced by the British Government. Ponies were used for riding only, doubtless owing to the want of roads and vehicles good enough for quick draught. There is little or no leather about the Burman saddle and accoutrements. The seat is a thick pad stuffed with cotton, with a hollow to leave the backbone free. The girth and stirrup holders are cotton web, the bridle and crupper are of thick cotton rope, plaited over with red cotton yarn; the stirrups are of brass, the plain bit is iron (No. 228). The Burmans hog their ponies' manes, but they admire a long natural tail. Very few animals are left entire.

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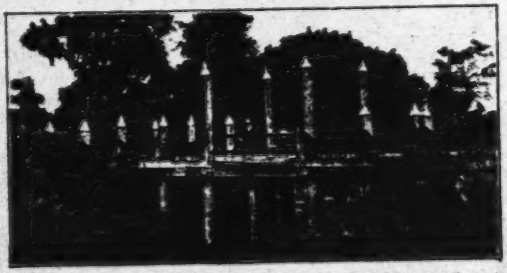
[779]

Travel is made easy in Burma. There are rest-houses (*zayát*) for travellers at every town and village and at every stage on the road. Both these and the needful foot-bridges (*tadá*) are provided from religious motives. The foot-traveller will get a lift on his way by cart or boat, and will take an oar or a hand at a job in return; those who can afford it pay their way. The Burman is a poor linguist, and is wholly engrossed with the language and ways of his own people. The aliens on his soil and the neighbouring races meet the Burman half way, saving him the need of learning languages and adopting from him their notions of culture and fashion. Encountering, as he does, within the limits of his travels, a material welfare little



313. ROYAL BRIDGE.